

LATTER DAY SAINTS SOUTHERN STAR

"BUT THOUGH WE, OR AN ANGEL FROM HEAVEN, PREACH ANY OTHER GOSPEL UNTO YOU THAN THAT WHICH WE HAVE PREACHED UNTO YOU, LET HIM BE ACCURSED." GAL. 1:8

VOL. 2.

CHATTANOOGA, TENN., SATURDAY, JUNE 16, 1900.

No. 29.

HOPE, FAITH, LOVE; THREE LESSONS.

There are three lessons I would write;
Three words as with a burning pen,
In tracing of eternal light
No night but hath its morn.

Have hope. Though clouds environ now,
And gladness hides her face in scorn,
Put thou the shadow from thy brow;
No night but hath its morn.

Have faith. Where'er thy bark be driven,
The calm's disport, the tempest's mirth,
Know this—God rules the hosts of heaven,
The inhabitants of the earth.

Have love. Not love alone for one,
But men, as men, thy brothers call,
And scatter, like the circling sun,
Thy charities on all.

Thus grave these lessons on thy soul;
Hope, faith and love—and thou shalt find
Strength when life's surges rudest roll,
Light when thou else wert blind.

—Schiller.

OUR CONFERENCE PRESIDENTS.

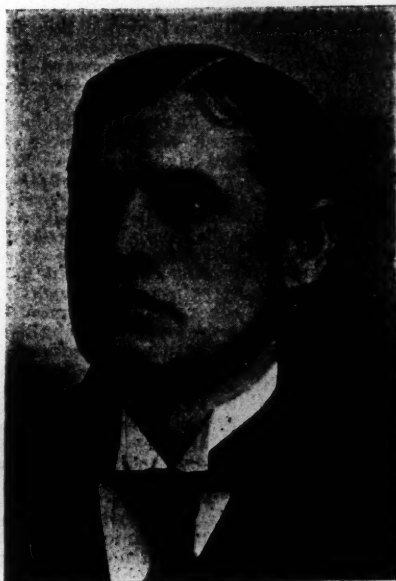
Elder Don C. Benson.

There is an ancient Greek aphorism which says: "Good men never die." This maxim has stood the critics' test for over a thousand years, and today it remains just as true and accepted, as the day when it was first spoken by the Grecian philosopher. Slightly paraphrased we have it thus: "Good never dies." No! for "to live in hearts we leave behind, is not to die." Apostle Ezra T. Benson was a great and good man, who bestowed upon his posterity an inherent and God-like goodness. Although he passed from this sphere of action some years ago, and now mingles with the just and true of by-gone days, it can truthfully be said of him that he lives in the hearts of those whom he left behind. Apostle Benson was a sturdy pioneer, who braved the wilds of the inter-mountain region, and assisted in the establishment of that beautiful commonwealth which graces the Rockies of the far west by its beneficent presence. Thrice pleased must be this faithful seer, when he beholds his children ministering the word of salvation to those who sit enveloped in spiritual darkness—destitute of divine power, and utterly void of the Gift of the Holy Ghost.

He, whose portrait will be scanned, and whose brief biography will be read by the many readers of this week's Star, is a son of the staunch and firm Apostle—Ezra T. Benson. His presence in the mission field, clearly predicts that the good spirit of his father is not dead, neglected or forgotten. No! for Elder

Don C. Benson is declaring the self-same message of life and salvation which his father so gallantly, fearlessly, heroically and faithfully advocated.

Brother Don C. Benson first saw the light of day in Logan, Cache county, Utah, Sept. 29, 1869. A few short years after his birth his father was called beyond the grave and his angel mother was left a widow with six little children to care for. She struggled nobly, and by the help of God she succeeded in bringing them up as is pleasing in the sight of the Lord. She sought by faith and prayer, by counsel and instruction to have her children versed in the laws and



ELDER DON C. BENSON,
President of North Kentucky Conference.

ordinances of the Gospel. In his tender years our brother attended the district schools, and when large enough to work, he attended in the winter and labored in the summer. After completing his studies in the district schools, he commenced a course in the Agricultural college, Logan, Utah, but not having much of a desire for scholastic education, his sojourn in the class room was very brief.

Prizing the gospel above all things else in this world, when he received a call to perform a mission, he was found ready to go, and so he reported to the Presidency in Salt Lake City. It was

on the 19th of June, 1899, that he arrived in Chattanooga, where he was assigned to labor in the North Kentucky Conference. His first five months in the ministry were spent in the capacity of canvassing Elder, after which he labored as a traveling visiting Elder. When President L. M. Terry was released to return home, April, 1900, Elder Don C. Benson was chosen and appointed to fill his place. Since that time until the present he has taken charge of the affairs in the North Kentucky Conference. Elder Benson is prompt, humble, faithful and true, and bids fair to make a mark in the world. May the blessings of God attend him, and the good spirit of the Lord be present with him.

History of the Southern States Mission.

(Continued From Page 218.)

Elders T. W. Naylor and Albert Matheson held conference with the Middle Tennessee Elders at Beersheba Springs, Grundy County, Tenn., on the 14th and 15th.

Elder Matheson held conference with the East Tennessee and North Carolina Elders. With the former brethren on the 21st and 22d at Jacksboro, Tenn., and with the latter on the 28th and 29th, near Princeton, N. C. At each of the gatherings a good spirit prevailed. At the Priesthood meetings which were held the day after the public meetings closed, the Elders manifested a strong desire to receive counsel; expressing their desire to carry the same into effect.

On the 20th inst., Elders Behrman and Wilson were staying at the house of Bro. James E. Dixon, four miles southwest of Camden, Kershaw County. About 11 p. m. a mob of probably 100 persons surrounded the house and took the Elders outside. Brother Dixon was not at home at the time; the Elders were taken about twenty rods from the house and whipped with a strap, Elder Behrman receiving thirty, and Elder Wilson forty lashes. The mobbers failed in making the Elders promise to leave the county. A day or two previous to this time, some of the houses of the Saints at Fairfield, were raided by the law-breakers, but no Elders were found. The Saints prosecuted twenty-four members of the mob, but they were acquitted by the jury. Twenty-seven Elders arrived on the 25th inst., which greatly strengthened the mission. September, 1897.

President Kimball's health was improving somewhat, yet not enough to allow him the privilege of visiting the different conferences. Elder Matheson visited the brethren and held the following conferences on the dates mentioned: Virginia Conference at Rudford 11th and

12th, North Alabama at Big Cove, Madison county, on the 18th and 19th, and East Kentucky, the 25th and 26th. In Mississippi, South Alabama, Louisiana and some parts of Florida, the yellow fever (which had broken out in Mississippi the month previous) had spread so much that the efforts of the Elders were badly hampered. Quarantine regulations not only prevented them from moving among the people, but in many cases the mails were stopped.

President J. A. Cornwall, of the Louisiana Conference, not hearing from a large majority of his Elders, was unable to report the condition of his conference.

In the southern part of Mississippi, matters were no better. The Elders simply had to stay in the homes of their friends, contenting themselves by working among them. Notwithstanding these disadvantages, the work progressed favorably. More books were sold, during this month, than any previous month of the year. Seventeen Elders arrived from Zion on the 22d inst. Following is the report of work done by the twelve conferences in the mission, for three months ending Sept. 26, 1897:

Miles walked, 137,524; families visited, 48,535; families re-visited, 34,847; rejected testimonies, 2,717; refused entertainment, 3,520; tracts distributed, 63,620; dodgers distributed, 47,105; books sold, 3,402; books given away, 3,033; books loaned, 1,771; meetings held, 18,525; gospel conversations, 67,410; gospel letters, 4,032; children blessed 252; baptisms, 539.

October, 1897.

Yellow fever was still raging in the gulf states. The presidents of the conferences were requested as they were the month previous, to take their co-laborers from the fever-stricken districts, into the less effected northern counties of their respective states. Quarantine regulations were strict, and compelled the Elders to remain where they were thus stopping the work to a certain extent.

(To be continued.)

Thomas B. Reed on Life.

"You are well experienced in this world's affairs," I ventured. What do you take to be the object of life? Money?"

"No."

"Individual happiness?"

"Not wholly. Right action. A man should take a part in the affairs of his fellow-men and live up to the dictates of his conscience in acting. He should be of some use. If he has desires, all the better. A desire for anything that will help others and satisfy you is a good thing. A man has a right to desire money or place or public praise, but he has no right to any selfish feeling in the matter. He ought to desire to be liberal and earn his reward by service of some kind."

"Do you think the world offers as much to individuals as it ever did?"

"If we can trust history, it does. The literature of earlier times seems more complaining than our own. Men were just as dissatisfied a thousand years ago as they are now. Man seems always to have craved a great deal more than he could obtain. Individually, I think the age is richer with opportunities than for ages. The system under which we live is somewhat defective, and many suffer by it; but it is changing and the world grows better. The unselfish man will find enough, I fancy, if he honestly fulfills his duty to his fellow-men. It is all a question of peace of mind, and that can be obtained in various ways—the best one, by doing right."—Success.

A good old dame, who apparently spent a great deal of her time reading her Bible, was very seriously relating the death of an infant in the neighborhood, to her neighboring friend. "Did the child suffer much?" asked her friend. "Suffer! of course it suffered. Didn't Jesus say 'Suffer little children to come unto me?'"

THE BOOK OF MORMON—ITS AUTHENTICITY.

A LECTURE GIVEN BY INVITATION, APRIL 29, 1900, BEFORE THE OHIO LIBERAL SOCIETY, CINCINNATI, OHIO, BY ELDER BEN. L. RICH.

On April 29, 1900, Elder Ben. L. Rich, by invitation, appeared before the Ohio Liberal Society at Cincinnati to deliver a lecture upon the Book of Mormon. The G. A. R. Hall was well filled with an appreciative audience and the young man received marked attention. At the close, fifty minutes were devoted to the congregation in asking questions. After the rendition of a beautiful musical program, the chairmah introduced the speaker as a young man who was worthy the respect due a gentleman and who would be found fully able to take care of himself.

Ladies and Gentlemen: There is probably no cause so universally discussed, and yet of which so little is known, as the one termed "Mormonism." Most undoubtedly you have all heard of, or read about the "Mormon" people, but probably this is the first opportunity the majority of this audience has ever had of actually seeing a real live "Mormon." By our pious brethren we are branded as a stigma upon our pure civilization. But let those who may raise aspersions upon our people, please to give us an impartial account of their own, and we shall be satisfied. I was born of "Mormon" parents, have been raised in the faith of my fathers and nearly all my life have breathed "Mormon" atmosphere. But until I came east and was made to view myself as others see me, I did not know what a very bad, wicked man I really was. To say that the "Mormon" people and their belief have been erroneously and sinfully abused and misrepresented, is to speak the truth but mildly. "Mormonism" as it is, not as our enemies would have it be, possesses beauty, intelligence, truth and purity. An enforcement of its teachings tends to the development of man morally, spiritually and physically. The practice of its precepts inspires virtue and progression. It looks forward to a perfect consummation of the brotherhood of man, when all men will enjoy the inherent prerogatives of their birth, bound together in mutual co-operation under freedom, truth and righteousness. Such are the purposes and intentions of "Mormonism." Its enemies, however, have put upon its clear brow a repulsive and hideous mask; and thus disfigured and masqueraded, it is exposed to the taunts and mockery of a thoughtless and fickle rabble. Knowing whereof I speak, I hold up before the gaze of all men the Mormon people, as a class, and challenge comparison in patriotism, in education, in morality, in tolerance, freedom and humanity, with any other class of mortals; and candidly ask for their parallel, go where you will upon the face of this broad land. Our cause is persecuted largely by a frightened priesthood—fearful lest it be overthrown and reach a premature doom. Professed followers of the meek and lowly Jesus, who apparently forget the commandments, "Thou shalt not lie; thou shalt not bear false witness against thy neighbor" are the cause of our misrepresentation. Because of religious fanaticism and bigotry the Mormon adherents were expelled from the confines of a Christian civilization; and in Christian America, Mormon blood has been made to flow like water. In the name of religion and by religious people some of the most inhuman crimes that have crimsoned the pages of history, have been committed. And I ask you to look well into the history of our cause, and see for yourselves if our wide-spread unpopularity cannot be traced to the same religious, unfair, and narrow sorcery.

Do not judge our cause from the standpoint of our avowed enemies. Disabuse your minds of prejudice, consider the supporters of "Mormonism" sincere, moral and intelligent; view them and their cause in the light of true American tol-

erance, determined to give honorable treatment and hear the support of both sides, with an unbiased brain, before passing judgment. Remember that while I am a "Mormon" I do not surrender my rights as a gentleman, and in the presence of ladies and gentlemen I only ask the respect due a gentleman. You may not believe my religion; you may consider me deluded, you may ridicule my faith; but to me my Church and its teachings are most dear. I am thoroughly sincere in my convictions, and ask that my belief may be treated with fairness, liberality and reasonable consideration.

From the religious enthusiast a "Mormon" Elder receives the arguments of abuse, denunciations and ridicule, but from liberal minds he expects more humane and consistent treatment.

The religious organization to which I belong is the Church of Jesus Christ of Latter Day Saints. It is falsely called the "Mormon" Church and its teachings, "Mormonism;" because it affirms the Divine Authenticity of the Book of Mormon.

The Book of Mormon purports to be a history of the ancient inhabitants of America, the progenitors of the Indian. It holds that a people left the old world many centuries ago, and were led by the hand of God to the land now called "America." The first colony came to this continent soon after the confusion at Babel, when people were scattered upon "all the face of the earth." Here they lived, prospered and flourished for a time, until finally through wickedness and by internal dissension they became exterminated. A history of themselves, which they kept, and a scanty compilation of which the book of Mormon contains, was found by a people who subsequently inhabited the hemisphere. The second colony, with which the Book of Mormon deals principally, left Jerusalem, under the leadership of one Lehi, shortly before the Babylonian captivity of the Jews. They set sail from the Arabian sea and under trying circumstances, landed on the western coast of South America, near the present site of Valparaiso, Chili. This transpired in the sixth century before Christ. The story is a long one, and as I am to give reason for my belief in the Book of Mormon and not to give the narrative of the people which it records, my account must be curtailed. After the death of Lehi, the patriarch or leader of the little colony, a division of the people was effected through the jealousy of brothers, and two tribes or nations resulted, one called Lamanites after Laman, a son of Lehi, and the other Nephites, after Nephi, brother of Laman. Years passed, the inhabitants of the new world grew in numbers, expanded and quarreled. One nation tended towards civilization and advancement; the other by indolence and debauchery deteriorated, and in the course of years became an inferior and benighted people.

However, in the third or fourth century after Christ, the condition of the better class was wickedness itself. In a frightful war of extermination the race known as the Nephites was blotted out, or what remained became absorbed in the numbers of the Lamanites. Divisions arose, clans, tribes and nations broke off and grew away from each other. Some retained many of the arts of civilization; others retrograded. In 1492 Columbus discovered a remnant of this Lamanite nation and called them Indians. To this day scientists are unable to divine the direct origin of this copper colored race.

The Book of Mormon holds that among the people known as Nephites there lived prophets and Holy Men of God. Some wrote histories of the travels and wars of the people, others wrote prophecies and exhortations, while others recorded

the ministry of Christ, upon this continent after His resurrection, and of His teachings and commandments. Many of these writings were handed down from one dynasty to another, from one ruler to another, until the time of a prophet named Mormon, who engraved upon metallic plates a compilation or an abridgement of nearly all these records. He condensed the writings into a small volume, gave each section or book the name of its original author, and entrusted the keeping of the work to his son, who finished the work and hid it away in the earth. The metal book has been described as a volume of thin gold sheets, of the thickness of common tin, engraved on both sides and bound or fastened on one edge by three rings; in dimensions it measured about eight inches in length, seven in width and six in thickness.

On the night of September 23, 1823, Joseph Smith, a young man of eighteen years, while engaged in fervent and faithful prayer, received an answer to his supplications for the manifestation of a heavenly messenger, an angel who gave him the name as Moroni; said that he had lived upon this continent long ago, the last of a succession of prophets; said that his father's name was Mormon, also a prophet, who had compiled a set of records of the ancient occupants of this continent which contained a fullness of the gospel of Christ.

Joseph was told many things about the race of man and its destiny, about the apostasy from the gospel established of Christ; and was promised on condition of his faithfulness, purity and chastity that he would be made an instrument in instituting under truth, a mighty reformation of the human family. He was told that throughout the world his name would be held for good by those who love and know the truth, and for evil by the wicked and unenlightened. The resting place of the records was made known, and instructions given concerning their translation and his preparation for his life's labors. After an elapse of four years Joseph Smith obtained the plates from their place of deposit, a hill twenty-five miles southwest of Rochester, N. Y., and with much difficulty incident to the severest kind of persecution, translated them. In 1829 the Book was published. Since then it has been printed in every language of the civilized world.

Such in extreme brevity, eliminating much that would interest and instruct, is the account of the Book of Mormon.

It is considered very unpopular to believe in the manifestation of angels nowadays, and some say it is not fashionable to believe even in a God. I do not know, I am sure, what you may think of a person who honestly and sincerely believes in the genuineness and truthfulness of the Book of Mormon. But there are thousands of men in intelligence, who peer the peers and who, not without cause or reason, accept the Book of Mormon and affirm it to be what it purports. If it is true it contains the secret of human salvation. If it is false, while it will elevate the human family by moral precepts and admonitions, it should be exposed and held up before the gaze of men as an object lesson of the frailties of falsehood. But until it is justly disproved, no man has the right to question the motives, or ridicule the belief of its adherents. No reasonable, fair person can have the arrogance to say it is impossible. When the Book was published men tried to account for its origin. It created a violent disturbance in all the Christian world. That it was of mere human origin the majority thought then, and to this day think, if, indeed, they can be said to think, that it is other than what is claimed for it by its supporters. Speculation became rife, and bright intellects endeavored to account for its authorship. Many and varied were the arguments advanced against the boy prophet and his works; but unless accompanied by brute force, spurned on by ignorance and ill-directed zeal, each and every argument fell piteously and help-

lessly to the ground. For want of a better argument, which since, though, has shown to what deception, prejudice and bigotry will resort, the religious opponents proclaimed that it was a new revelation and that as such it must be false, for said they: "Revelations have long since ceased. God has sealed up the heavens and has withdrawn himself from the human family for nearly two thousand years." Thus they reasoned. Not thinking for a moment that they might have changed, not God, as a reason of which they did not receive revelation. They supported their wild assertions by shallow perversions of the scripture. But that objection has long since fallen. The objection is as inconsistent as it is unscriptural, and as unnatural as it is unreal.

Scripture does not prohibit revelation. On the other hand it shows the utter impossibility of righteous permanency without it. Continuous and new revelation is to church what a main spring is to a watch, what heat is to fire, what savor is to salt, and what a rudder is to the ship; without it, the church crumbles away in decay, becomes decrepit and childish. Because of the lack of revelation, look upon Christendom today and contemplate its fickleness, its inconsistencies, its divisions and its superstitions. This argument of revelation against the Book of Mormon lacking reason and stability, another must be found. It was said, knowing that such a work could not have been written by Joseph Smith, who was unlearned in the worldly sciences and unschooled in literature and the classics, that Sidney Rigdon, a bright character in church history, was the real author of the Book, and had hidden his imposition behind Joseph Smith. No attempt at explanation was given, however, why Mr. Rigdon should have used Joseph Smith for his cloak. But this objection or explanation fell when it was proven that at the time of the publication of the Book of Mormon, Sidney Rigdon was a Campbellite minister in the wilds of Ohio, and until years after did not know the existence of Joseph Smith or the Book of Mormon. Then the opponents of "Mormonism" believed they had found proof of the so-called deception when they found within the Book this fact, that since it was a book of books, each book given the name of its author, the same style of dictation and manner of writing appeared in most of the books. And it was contended that various authors could not use the same style of writing; and since the same style was found throughout the several books, under the names of different composers, that necessarily the Book was written by the same author; and, therefore, it was false. This explanation gained credence; but it too was doomed to the same end as its predecessors. The Book of Mormon purports to be a book of books, of several writers, but says that it was compiled and abridged by Mormon. It is perfectly natural that in his paraphrases he would observe his originality in the books he abridged. Indeed, it would be most detrimental to the Book were this not the case. However, several of the sections were not abridged; and in them we find a marked difference of manner and style from the records rewritten by Mormon. This fact makes the work more consistent. Instead of becoming an argument against, this objection brings out an argument in favor of the Book of Mormon.

D. P. Hurlbert, an anti-Mormon, excommunicated from the church because of his immorality, accounted for the Book of Mormon in a manner most satisfactory to the public and in which the world places more confidence than in any other explanation. He attempted to show that Joseph Smith obtained the plot and gist of his work from the manuscript of one Solomon Spaulding written in northern Ohio in 1812. The false affidavits of this man Hurlbert, while they were replete with absurdities and contradictions, appeased the public curiosity, and to this day there are men who believe that the Solomon Spaulding story was the origin of the Book of Mormon. This ar-

gument has been thrown into the face of every Mormon Elder who has ever defended the faith of his convictions. Mr. Hurlbert gave out that the manuscript had been burned by accident; but in 1885 it turned up in Honolulu, having been taken there with the business and effects of the Painesville (Ohio) Telegraph, years before. It seems that the manuscript was taken to the printing house of the Telegraph for publication, but probably because of disappointment of its contents was ordered burned. It had been lodged among some old papers, and turned up in the Sandwich Islands, half a century later to witness for the cause of truth. The manuscript is at present in the State, and lately I communicated with its custodian.

Columbus, February 6, 1900.

President James H. Fairchild, Oberlin College, Ohio:

My Dear Sir: You will, I trust, pardon the intrusion of a "Mormon" Elder.

I desire to hear from you, directly, whether or not the account published over your signature in the New York Observer is true, which credits you with saying that Mr. Rice and yourself, with others, made a comparison between the original manuscript of the Solomon Spaulding story, which is now in your college library, and the Book of Mormon, and that there could be detected no semblance either in general or in detail between the two works. If the above assertion is correct, you will do me a very great favor by indorsing this letter and mailing same to my address. If the rendition be not true, would like to obtain a brief explanation from an authoritative source. I will be truly very thankful for any information you may give me.

The veracity of your reported testimony referred to has been questioned, and I desire proof for the stand I have taken, hence this communication, which I pray you will not ignore.

Yours very respectfully,

BEN. L. RICH,

211 East Town St., Columbus, O.

The letter was indorsed by the signature of Mr. Fairchild.

TO be continued.

METHODIST REFORMS.

Philadelphia Call.

By the conference's action the time limit is entirely removed and the great Methodist denomination passes into the domain of congregationalism, where no limit to a pastoral is fixed.

Brooklyn Eagle.

When a man has a reasonable assurance of permanence in his position he can do better work than when he is certain that he will have to move within a few years. It takes time to accomplish big results.

Chicago Chronicle.

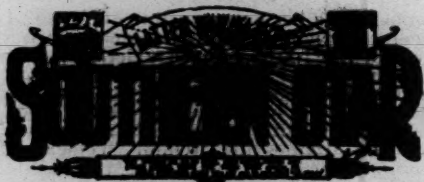
The removal of the time limit on the service of Methodist clergymen will install a new era in that denomination. For the present it is an experiment. But doubtless the plan will produce results as acceptable and as valuable as have followed the same method in other Christian sects.

Indianapolis Press.

It is asserted that the new rule will be a great advantage to the talented ministers of the church by giving them a chance to build themselves up in communities that appreciate their ability and power. It will raise the standard of the Methodist ministry.

Cause and Effect.

"For what do you educate your girls, finely furnish your homes and give them social pleasures?" asked Prof. Cristman at the Des Moines Mothers' congress. Without pausing for a reply, he answered his own question, as follows. "To make them marriageable." Then the congress hissed him. Perhaps the professor had prepared his lecture for a fathers' congress.



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SATURDAY, JUNE 16, 1900.

ARTICLES OF FAITH OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS.

1. We believe in God the Eternal Father, and in His Son Jesus Christ, and in the Holy Ghost.
2. We believe that men will be punished for their own sins, and not for Adam's transgression.
3. We believe that through the atonement of Christ, all mankind may be saved, by obedience to the laws and ordinances of the Gospel.
4. We believe that the first principles and ordinances of the Gospel are: First, Faith in the Lord Jesus Christ; second, Repentance; third, Baptism by immersion for the remission of sins; fourth, Laying on of Hands for the Gift of the Holy Ghost.
5. We believe that a man must be called of God, by "prophecy," and by the laying on of hands," by those who are in authority, to preach the Gospel and administer in the ordinances thereof.
6. We believe in the same organization that existed in the primitive church—namely, Apostles, Prophets, Pastors, Teachers, Evangelists, etc.
7. We believe in the gift of tongues, prophecy, revelation, visions, healing, interpretation of tongues, etc.
8. We believe the Bible to be the word of God, as far as it is translated correctly; we also believe the Book of Mormon to be the word of God.
9. We believe all that God has revealed, all that He does now reveal, and we believe that He will yet reveal many great and important things pertaining to the Kingdom of God.
10. We believe in the literal gathering of Israel and in the restoration of the Ten Tribes; that Zion will be built upon this (the American) continent; that Christ will reign personally upon the earth, and that the earth will be renewed and receive its paradisaical glory.
11. We claim the privilege of worshipping Almighty God according to the dictates of our conscience, and allow all men the same privilege, let them worship how, where, or what they may.
12. We believe in being subject to kings, presidents, rulers, and magistrates; in obeying, honoring, and sustaining the law.
13. We believe in being honest, true, chaste, temperate, virtuous, and in doing good to all men; indeed, we may say that we follow the admonition of Paul, "We believe all things, we hope all things, we have endured many things, and hope to be able to endure all things. If there is anything virtuous, lovely, or of good report or praiseworthy, we seek after these things."—JOSEPH SMITH.

SUMMER EXCURSIONS.

(Colorado, Utah.)

The Union Pacific will place in effect on June 21, July 7 to 10 inclusively, July 18 and Aug. 2, summer excursion rates of one fare for the round trip, plus \$2 from Missouri river to Denver, Colorado Springs, Pueblo, Ogden and Salt Lake. Tickets good for return until Oct. 31. For full particulars address J. F. Aglar, General agent, St. Louis.

All Elders who have ordered alpaca suits should send to us at once their addresses, that we may send the goods. If there are Elders desiring these suits, who have not yet ordered, they should attend to this matter immediately.

Our "colored" shirts are now in stock, and we shall be pleased to furnish our Elders with the same promptly upon receipt of their orders.

THEN AND NOW.

Upon a brass tablet, found in the year 1280, among a quantity of records of the kingdom of Naples, in the city of Agullia, was found the following inscription. Pontius Pilate sentenced our savior to be nailed to the cross, for six reasons, as follows:

1. Jesus is a disturber of the peace.
2. Jesus has taught the people sedition.
3. Jesus is an enemy to the laws.
4. Jesus calls Himself the Son of God.
5. Jesus calls Himself the King of Israel.
6. Jesus disturbed the worship of the temple, by leading a mob of people with palms in their hands.

Primitive Christianity was not so popular and so fashionable as is the system of worship which is so falsely called Christianity today. In that day to be a Christian was to be despised, looked upon as an enemy to the laws and a part of a disturbing element; but today, to be what is called a Christian, is to possess a passport into fashionable society. Then, to defend a Christian or speak kindly or truthfully of Jesus, was to be despised, derided and mocked, also to be shunned by man, therefore it was very seldom that a man of influence could be found with a heart brave enough, and a mind independent enough, to speak the truth about Jesus or His followers, who were everywhere proclaimed as disturbers of the peace, teachers of sedition, enemies of the laws, leaders of mobs and disturbers of those who desired to worship.

Among those who virtually led the persecution against this despised body of hated Christians and who were foremost in crying "Crucify him, crucify him," were chief Priests who were ministers of the so-called Gospel of that day.

There are many leading men of today who are looked upon as manly and brave fellows, who speak with profound respect when dealing with modern Christianity, who, had they lived eighteen centuries ago, would have occupied the same position towards Christ and Christianity in its unpopular and hated condition that they now occupy against Joseph Smith and his friends, who believe he was a Prophet of God. Joseph Smith and the Latter-day Saints occupy the same position before the Christian world today, that Christ and the Former-day Saints did before the Jewish people in their day. They are charged with the same crimes, and hated for the same causes; they are despised by the same kind of Chief Priests, and lied about by the same kind of Scribes, who are hungry for popularity and who are desirous of making a cheap display of pretended bravery. Had the class of individuals, here referred to, lived then instead of today, they would have recorded the resurrection of Christ as blasphemy; they would have sneered at the testimony of those who claimed to have seen the risen Redeemer, and would have given publicity only, to the statements of the pronounced enemies of Christ and the perjured Roman soldiers who guarded His grave.

If C. C. Goodwin, of the Salt Lake Tribune, had lived in the days of Christ, he would have shown his bravery by attacking Jesus and the Former-day Saints in about the same manner that he did Joseph Smith and the Latter-day Saints in the June number of Munsey's. He's a slave who dare not speak for the right, fallen and weak; He's a slave who dare not be in the right with two or three."

ATTACKED BY COWARDLY MOBOCRATS.

"Man's inhumanity to man,
Makes countless thousands mourn."

How very true indeed are these words spoken by the good-natured and jovial Scotch poet—Robert Burns. Yes! "Man's inhumanity to man makes countless thousands mourn." Man's worst and most fierce enemy is man. Just to think that that being who, in the image of his Creator, and blessed with wisdom and intelligence, will commit such devilish and inhuman acts as to cast him beneath the ferocious animals of the forest for bloodthirstiness, is enough to make one shudder, and exclaim, "Man's inhumanity to man makes countless thousands mourn."

On Sunday, June 3d, 1900, a wicked mob rushed into the home of Brother George H. Garman and savagely attacked Elders Joseph H. Woolsey and William A. Adams, who were staying there on that date. Elders Woolsey and Adams have for the past six weeks been laboring in Cabarrus county, North Carolina, and on the Sunday above mentioned had met at Concord for the purpose of conducting religious services. A meeting was held at 2 p.m., and all went well with the exception of a few low mutterings which afterwards proved to be the foreboding of the coming storm. The brethren had gone home with Brother Garman and had held meeting at his home in the evening, where the spirit of the Lord prevailed, and a most enjoyable time was spent. It was about 11 p.m., and the Elders were preparing to sing one of their beautiful hymns, when a masked mob, heavily armed, burst in upon them and straightway rushed for these two peaceable, unarmed, defenseless followers of the Master. Brother Garman courageously intercepted these savage intruders, but the odds were against him and he was violently hurled from the room over a flight of steps into the yard, receiving severe bruises about the head and limbs. This cowardly act accomplished, one of the fiends laid hold upon Elder Woolsey, who quietly shook him off as a terrier shakes a rat. Elder Woolsey, seemingly caring little as concerned his own personal danger, hastened to the side of Brother Garman, who lay bleeding on the ground, and attended to his wants. During this time the same outlaw who had thrown the injured brother from the room rushed across the floor and clinched with Elder Adams, and together they went struggling towards the door, it being directly opposite the one where the other brethren were. In the doorway a fierce tussle ensued, and Elder Adams was about to free himself from the grasp of his adversary, when the remainder of the mob came forth, and as many of them as possibly could, pounced upon him and dragged him from the house—the few who could find no hand hold lingered behind, shooting their pistols and shouting vociferously. Elder Woolsey had not discovered the absence of his companion, being intently engaged in examining Brother Garman's wounds, in order to find out the extent of his injuries. As soon as Elder Adams was missed Elder Woolsey went around the house to discover if possible just where he was. On account of the continuous shooting it was exceedingly dangerous for one to venture out, and owing to this fact the brethren were kept apart.

Fearing their force—about nine in all—too weak to handle both of the Elders (Elder Woolsey is a giant, compared with these pigmy mobbers), they concluded it best for the consummation of

their ungodly schemes to take Elder Adams alone. Their beastly anger was manifest, when one delivered a stinging blow upon the breast of Elder Adams, who was at the same time held fast in the grasp of the others, their hold being so firm as to make it impossible for him to move. There were nine of these wretches surrounding him when he was thus struck, and it was some few moments before he could regain his breath sufficient to speak. Notwithstanding their numbers, the hideousness of their blackened faces, and the presence of their deadly revolvers, he felt the power and strength of the Lord with him, and he rebuked them for their cowardice, and reproved them for their rank injustice.

They decided to take him to the Rocky River bridge, some four miles distant from Brother Garman's home, and feeling the influence and spirit of his rebuke they promised to let him go without injury, providing he would walk along peaceably. It was a singular march which occurred when they commenced their journey to Rocky River bridge. There were two scouting in the lead, followed by three—the center one being the "Mormon Elder"—a mobocrat on either side, closely followed by two more of the same stripe, while three of the gang loitered some three or four hundred yards in the rear, anxiously looking (?) for Elder Woolsey.

During the trip, the mobbers began to ask questions concerning "Old Joe Smith" and "Brig. Young," and, although in rather uncomfortable quarters, yet the Elder was ready to give them in words of plainness and sincerity the truth of the lives of these worthy seers. When asked what became of Joseph Smith, Elder Adams promptly told them that it was an armed mob who could not bear or accept the truth that had cruelly spilt his life's blood.

On arriving at the river bridge (which is about 150 feet in length) they marched the Elder into the center thereof, and then commanded a halt. Here an "indignation meeting" was held, in which the Elder was commanded to leave the community and never return on peril of his life. He was also told to inform his companion by letter of the dangers awaiting him in that locality. Bidding them good-night, and thanking them for their kindness in accompanying him so far entirely out of their way, Elder Adams started for the farther end of the bridge. As he was going, all alone, and bareheaded, the leader of the mob extended a little "brotherly love," for pulling off his little skull cap, which had been drawn down over his eyes, he handed it to the Elder, who eagerly accepted the same, again thanking them for their due consideration. Upon reaching the other end of the bridge, Elder Adams knelt down and poured out his soul in prayer to God, thanking Him for His goodness in protecting him from his wicked enemies, and preserving his life from the evil one. He had felt the power and strength of the Lord with him, and words were inadequate to express the joy of his heart and the gratitude of his soul.

After a few moments' reflection he decided to follow his companions—the mob—fearful lest they should come upon Elder Woolsey and do him bodily harm. Not willing to disgrace his head by wearing the cap of a chief coward, he took the aforementioned article in his hand and commenced trudging his way back—this time alone, save it were for the cap. The Lord led him a different road from

that traveled by the mobbers, and it were well for him that he took another route, for his enemies were on the lookout for his return. After a somewhat tedious and tiresome walk over bridges, through forests and across fields, he finally arrived at Brother Garman's house. Elder Woolsey was not found here, and Brother Garman knew naught of his whereabouts. He had left the house about thirty minutes after the trouble in search of Elder Adams. Not finding his beloved companion, Elder Adams took his hat, grip, etc., and walked over to Mr. Hampton Howell's, a distance of about one mile. He had not been here long before Elder Woolsey made his appearance, and it is needless to say that they were highly pleased and exceedingly thankful to find each other safe, sound, unharmed, and unhurt.

The Elders express a desire to press on, and feel as did David of old when he said, "The Lord is my shepherd, I shall not want." Elder Adams has only been in the Missionary field a very few weeks, and if he continues steadfast in the hour of trial and persecution as herein shown he will prove a noble, valiant "Soldier of the Cross."

Mormon Pluck.

Chattanooga News, June 7, 1900.

Yesterday afternoon a News reporter called at the Southern States Mission headquarters and obtained the following interesting facts from Elder David H. Elton, president of the Chattanooga conference, regarding the mission.

Elder Elton said:

"At present there are but twelve Elders laboring in our conference, and the work is progressing to a marked degree.

"You know as we also do that opposition is necessary and essential to the development and advancement of any work. We are opposed on every hand, but like the faithful ones of old, we take it all in good part and hope for better treatment, when the minds of the people shall have become enlightened and educated as pertains our true motives and pure desires.

"In many ways are the lives, labors and travels of our Elders strikingly analogous to those holy men who labored for the Master during His own personal ministry in Palestine and Judea. The apostles and disciples of former days were valiant and courageous—fearing God—trusting in Him for strength, and relying upon the gift of the Holy Ghost for guidance in the line of duty. No one, to be truthful and know whereof they speak, can say that our Elders are not God-fearing men, who put their faith, hope and trust in Him from whom all blessings flow; and in regard to their pluck, boldness and valor in declaring the message they have been sent forth to proclaim, let me cite you to the stick-to-it-iveness of one of our Elders here in the Chattanooga conference. His name is J. W. Berry, and at present he is laboring in Bledsoe county, Tennessee."

Reporter—"It seems to me that I have a slight recollection of the name of Elder Berry, in connection with a mobbing which occurred in Lewis county, Tennessee, some years ago. Is the Elder of whom you have referred, any relation to the Berry I have mentioned?"

Elder Elton—"Yes! the young man now laboring in Bledsoe county is a son of Elder W. S. Berry, who was brutally martyred by a savage, cruel mob several years ago. It was a dastardly, heinous crime; and a more cold-blooded, pusillanimous atrocity has never been committed to mar the pages of Tennessee's fair history. When we reflect upon the memorable incident I have just related, and then consider the fact that the son of this brave martyr is here in Tennessee, preaching the same gospel for which his

father nobly fell, declaring the same fearless testimony as that borne by his honorable sire, we must at least acknowledge that the world will not, can not compete with the Mormon pluck! Just to think that that son will volunteer to leave the home of his loved ones, the bosom of his friends, and all that is near and dear in this life for the purpose of advocating an unpopular religion, yea so unpopular that is cost his beloved father his life, is enough, it seems to me, to convince the fair-minded of the earth that we are devout, sincere, earnest and fearless.

"It is very severe and exceedingly trying to have to smart under the last of that which one knows to be rank injustice. I have just received a letter from Elder Berry, in which he says: 'We attended preaching from a good Christian brother on Saturday evening and Sunday morning. Oh! how he did rail on us by calling us the false prophets, false teachers, and tallow-faced devils, also many other vile names, which I do not deem it wisdom to repeat. We took it like little men, and felt to ask the Lord to bless him with wisdom, love and light.' He is composed of the same admirable qualities which were ever manifested in the life of his martyred parent, and which compose the anatomy and moral fibre of the true servant of God in these latter days."

Elder Berry has a brother laboring in the North Alabama Conference. The two boys left home together and arrived in this city (Chattanooga) Jan. 21, 1890. They are true as steel, with a faith firm as the Rock of Ages, and their testimony of the Gospel cannot be shaken by the scoffs and jeers of the frowner, or the threats and abuses of the wicked mobocrat. The blood of a brave martyr flows in their veins, and such cannot fail to be productive of heroic deeds, faithful acts, and honorable conduct. They cannot be made to complain; but like the faithful ones of old, they press forward to the goal of Eternal Life.

GLEANINGS.

An Example Worthy of Imitation.

Mapleton, Utah, June 5, 1900.

Editor Southern Star, Chattanooga, Tenn.:

Dear Brother—Please find money enclosed in payment for subscriptions to The Star, which please send to parties whose names appear below. I have tried hard to increase the subscription of your valuable paper, which I deem a faith promoter, and which should be read by the young men in Zion and elsewhere. I suggest that every missionary returning home act as an agent for The Star. Your brother in the Gospel.

Bishop Wm. T. Tew.

We certainly appreciate the efforts of Brother Tew and thank him for aid given us in promoting the publication of the gospel.

Our mission paper is performing a labor in carrying forth the revealed truths. In doing as Bishop Tew has recommended, we are assisting the glorious work of upbuilding the kingdom of God.

A quiet wedding took place in Mesa City, Arizona, Thursday evening the 31st ult., at the home of President C. R. Hakes, he uniting in the holy bonds of matrimony Mr. George M. Fryer and Miss Lucy Phelps. While it was not a surprise to their many friends, yet but few were informed of the wedding having occurred until afterwards, when the happy couple were introduced as man and wife at the choir practice, which they attend. The bride is a daughter of H. S. Phelps, living just east of Mesa, and the groom is an adopted son of William Lang and wife of Mesa. Both are very popular in Mesa society. Congratulations are extended to the happy couple. May their lives be long and happy.—Exchange.

The Star sends congratulations to Bro. and Sister Fryer, and wishes them much happiness.

God's Infinite Love—Atonement—Gospel of Salvation.

BY ELDER DAVID H. ELTON.

"For God so loved the world that He gave his only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." (John 3:16.)

In the meridian of time it pleased our Eternal Father to send His beloved Son Jesus into the world to suffer for the sins of mankind and bring to pass the resurrection of the dead. The world was sorely in need of an Atoner, a Redeemer, and a Savior; for the sons of men were groping under the dominion of sin, and the unrelaxing grasp of death; powerless to free themselves therefrom, save one who was holy and perfect, should act as a mediator and redeem them by the free will offering of His own life. Christ volunteered to do His Father's bidding. He left the courts on high, where He had glory, honor and power; and came to the earth as a Lamb without spot or blemish, full of mercy, equity, grace and truth; pure, righteous, just and true, to present Himself a perfect, holy sacrifice for the sins of the world. The offering was accepted, justice was satisfied, sweet mercy rejoiced, and infinite love was manifest; while "whosoever will may come," resounded from shore to shore, and was re-echoed wheresoever the servants of God journeyed. The Prince of Peace, Jesus, the light of the world, had made it possible for mankind to live again; for their mortal bodies to be raised in immortality, clothed with a robe of righteousness, the fair brow adorned with a crown of everlasting life—the "robe of righteousness" and the "crown of everlasting life," being predicated upon obedience to the Gospel plan; while the redemption of the body from the grave was a free unconditional gift, extending to the whole human race, whether they be good, bad, or indifferent. It matters not, so far as the coming forth from the grave is concerned, what has been our life while here on earth, whether it has been a pure life of true devotion to God, or whether, on the other hand, we have catered to the world, the flesh and the devil, we shall be resurrected from the grave, for, "As in Adam all die even so in Christ shall all be made alive." (1 Cor. 15:21.) But we shall not all be resurrected at the same time, neither shall we be resurrected with the same glory, for in the same chapter from which I have just quoted, the Apostle Paul says, "There is one glory of the sun, and another glory of the moon, and another glory of the stars; for one star differeth from another star in glory. So also is the resurrection of the dead." (41, 42 verses.)

We understand by perusing the word of the Lord, that there are two resurrections yet to take place, viz., a resurrection of the just, which will occur when Christ comes in His glory, and a resurrection of the unjust, to take place one thousand years after our Lord's second advent. The Prophet Daniel, in the last chapter of his book, says: "And many that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt." (Dan. 12:2.) From this we observe that those who, in the justice of God, have merited "everlasting contempt" will be resurrected nevertheless, and be punished according to their deserts. Their sins and offences in this life will not prohibit them from being resurrected, but they will prove an hin-

drance and a detriment as pertains their glory, exaltation and eternal progression. John, the beloved, records the Savior as saying, "Marvel not at this; for the hour is coming in the which all that are in their graves shall hear His voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." (John 5:28, 29.) Here we have the plain declaration of our Lord as an evidence divine, supporting the doctrine that the good, the evil, the righteous, the wicked, the just and the unjust, will all come forth from their graves in the own appointed way and due time of the Lord. In Paul's defense before Felix we have another ray of light thrown upon this subject. He makes this confession, "That after the way, which they (the Jews) call heresy, so worship I the God of my fathers, believing all things which are written in the law and in the Prophets; and have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and the unjust." (Acts 24:14, 15.) If further proof were necessary we need only turn to the testimony of John the Revelator, who, when the curtains of the present were parted aside, was permitted to gaze down the dark vista of future ages until he "saw the dead, small and great, stand before God. * * * and death and hell delivered up the dead which were in them; and they were judged every man according to his works." (Rev. 20:12, 13.)

Sufficient Scripture has been given to prove this fact; that Christ voluntarily left the mansions of His Father's glory (John 10:17, 18, Matt. 26:53, 54) and gave himself a ransom for all (1 Tim. 2:6), for the Prophet Isaiah, at a period 700 years before the Messiah's birth, prophesied of Him, saying, "He was wounded for our transgressions, He was bruised for our iniquities; the chastisement of our peace was upon Him * * * and the Lord hath laid upon Him the iniquity of us all." (Isaiah 53:5, 6.)

We see, then, what the atoning blood of our Savior hath wrought for us! By reason of His redeeming love manifest in the free-will offering of His own life, we are given a resurrection from the grave; and now it remaineth with us, as to whether we shall gain glory, honor and immortality in His presence. There is only one way by which an exaltation can be gained. Christ hath given us a salvation—free and unconditional—but our exaltation depends upon our lives of righteousness, together with the mercy and grace of God. Let it be understood that our individual acts would avail us nothing were it not for the atoning blood, the redeeming love, and the never-failing mercy of our Father and His Christ. God hath loved us, yea, with such infinite divine love and compassion, that He sent His only-begotten Son to the earth, who, pre-eminently the "man of sorrows, and acquainted with grief," offered Himself a spotless sacrifice for the sins of fallen man. So far as our resurrection pertaineth, Christ hath done it all. We cannot resurrect ourselves; the power to bring this restoration about resteth only with God, and He will redeem us from the grave, and break the bonds of death. Herein is a fulfillment of that oft-repeated passage: "By grace are ye saved through faith; and that not of yourselves; it is

the gift of God: not of works, lest any man should boast." (Eph. 2:8, 9) We are saved through grace—not of works, for how could works exalt if grace had not first abounded? It is by the grace of God that we live, move and have a being; and therefore, whatsoever we gain, whatsoever we enjoy, whatsoever tends to save and exalt us, is a gift of God, a blessing from Him who is mighty to save.

As pertains to our individual salvation, mentioned hereinbefore, this depends upon our implicit obedience to the laws and ordinances of the Gospel. When the Apostle Paul was engaged in instructing the beloved Timothy by letter, he wrote thus: "Be not therefore ashamed of the testimony of our Lord, nor of me His prisoner; but be thou partaker of the afflictions of the Gospel according to the power of God: Who hath saved us, and called us with an holy calling, not according to our works, but according to His own purpose and grace, which was given us in Christ Jesus before the world began; but is now made manifest by the appearing of our Savior Jesus Christ, Who hath abolished death, and hath brought life and immortality to light through the Gospel." (2nd Timothy 1:8-10.) From the above it will be seen that "immortality to light is brought" through the Gospel. In other words, life eternal, the best of all good gifts, is granted unto mankind by virtue of their compliance with Gospel law, and divine commands. Christ, we are told, is the Author of eternal salvation unto all them that obey Him (Heb. 5:8, 9) "the Savior of all men, specially of those that believe." (1st Tim. 4:10) The acceptance of these passages of Scriptures in the spirit and the intent of the word, means: that although we may truthfully sing, "Grace is free, salvation a blessed gift!" it is nevertheless a fact that we must partake of these gifts, having clean hands and a pure heart; being righteous, God-fearing and faithful; in order to enjoy the rich fruits thereof. A simple illustration will suffice to make the meaning clear: Here is a free gift offered unto all. Does this gift benefit the man who stands idly by, heeds not the invitation to come forth and be filled, but carelessly neglects his every opportunity of being in possession of said gift? No! Verily, no. Neither can we expect to enjoy the free gifts of the Gospel, save we reach forth, take hold, and grasp the same. They are within reach of all. God hath so ordained them, and He has made known unto us how we may become the happy recipients thereof. David says we must "walk uprightly before the Lord, work righteousness, and speak the truth in our hearts." (Psalms 15:2), and James informs us that we must "resist the devil and draw nigh unto God." (James 4:7, 8.) By doing these things we are treading upon the stepping stones to salvation and life everlasting; and by continuing on in the line of duty we shall inherit the glorious rewards promised unto the faithful and true. The Gospel of salvation has been instituted of the Lord, and established by Him at the cost of His life-blood, for our exaltation and advancement in things spiritual and eternal. While the Gospel is, as Paul emphatically declares, "the power of God unto salvation" still it must not be supposed for one moment that it will prove a savor of life unto eternal life to those who do not accept its precepts and obey its ordinances. No, we must of necessity obey the word of God, and keep His holy will, if we would receive of His divine gifts and enjoy His blessed promises. Here is an elevator, and as I stand on the first floor I observe

that by means of this operation scores are lifted to the second, third, fourth and fifth floors, etc. Well, now, if I would be raised in the elevator, it is self-evident that I must step inside; otherwise I might stand there, gazing intently and with all my mind believing—a mere intellectual assent only—and I would never, no never, worlds without end, attain to any loftier or higher position in that building, than my present standing on the first floor.

The Gospel is a logical, reasonable code of consistent laws. To the humble disciple of the lowly Nazarene it is a beautiful system, furnishing food for thought, material for reflection, and life and light for the spiritual being. God's infinite love is clearly and beautifully manifest in the atonement of His beloved Son. The love of Christ for all mankind is readily seen when we understand that He gave His life freely and voluntarily; and the grandeur, symmetry and magnificence of the Gospel structure, mingled with the sweet enlightening influences of the Holy Ghost, makes one precious, perfect total of love, supreme, divine and beneficent. To meditate upon the love of God and His Christ; to ponder and reflect on the plan of life and salvation, brings joy and gladness, sweetness and comfort, faith and hope, together with gifts and benefits, glory and honor, power and exaltation. Yea, more: it gives knowledge and wisdom, health and beauty, strength and nobleness, patience and fortitude, intelligence and serenity; above all that mortal man can express; until in the ecstasy of our mirth we exclaim:

"How great the wisdom and the love,
That filled the courts on high,
And sent the Savior from above
To suffer, bleed and die!"

"OBSERVATIONS IN UTAH."

The Wilkes-Barre (Penn.) Times of April 24 has the following defense of the "Mormon" people which, coming from a non-"Mormon" source and over the writer's own signature, is particularly gratifying and worthy of reproduction in the Deseret News:

"The Times is requested to print the following from the pen of Mrs. Henry Rose, who is a former resident of Kingston, but who has made her home in the west. She was before her marriage Miss Edith Lewis of Plymouth, a daughter of David Lewis. She is here on a visit to relatives:

"To the Editor of The Times:
"Since leaving my home in the west I have been asked by many people regarding the 'Mormons,' as I came from their midst, and take this means of informing your readers of my impressions as to this people after associating with them for many years. I was surprised at the strange idea entertained by intelligent people regarding this peculiar sect. I could not account for the prejudice existing until I learned of the source of the information sent broadcast. I have lived in Salt Lake City, Park City and Rock Springs, Wyoming, and have visited sections almost entirely 'Mormon,' yet in all the years of my mingling with them, never have I found anything upon which to base such uncalled for stories as I hear in the east. It really seems surprising that people who say they are in the service of the Master should willfully invent the absurd nonsense that is given to the public here as facts relative to the 'Mormons.'

"Mistakes may have been, in the past, by this misjudged people, but if we examine a system results should be looked for rather than beginnings. I do not write in defense of 'Mormonism,' as I am not a member of their church, but simply state facts as I know them.

"Their teachings are consistent with Bible doctrines as they adhere closely to the instructions of Christ. The Book of

Mormon and other church works, do not differ in teachings from the Bible.

"In their homes will be found peace and love as 'Mormonism' embraces all principles of harmony. The oft-repeated stories of the degradation of the women are false; no people on earth present a more contented, hopeful, praying individual than the 'Mormon' mother. It is her greatest ambition that her children be taught pure principles and lead holy God-fearing lives, worthy of emulation. There is an absence of many evils found here in the 'Mormon' settlement.

"The youth are taught to become self-supporting and not dependent upon others. They branch out into the surrounding districts and acquire homes of their own. It is estimated that 90 per cent. own their own homes, yet they are termed indolent. A person has but to look over the beautiful valleys teeming with industry and prosperity to be convinced of the results of a united people. The tourist is pleased to notice the regularity that characterizes the building of towns and cities. The irrigation system marks the ingenuity with which these sturdy pioneers were blessed. Nowhere can be found the ignorance that is supposed to exist. Schools of high-grade are flourishing everywhere.

"We honor the Pilgrim fathers for their great work, why not honor the 'Mormons' for opening up the avenues of industry in the west. Both people were driven for the same cause: Their religion has paved the way for the future openings.

"Mormons are tolerant to other religions, they court investigation, and grant courtesies to others which I am sorry to say, are not received by their Elders, especially in this section. The 'Mormon' creed is 'Mind Your Own Business,' and if their opposers would teach the Gospel of peace and remember the above creed they would better deserve the name of Christian.

"Mormon" teachings are elevating and come nearer the mark of bringing about a united people than any other system I am conversant with. Many persons think 'Mormonism' means polygamy, which is wrong as that doctrine is not taught or practiced now.

"The claims made by this people are great and if true effect every individual. It is our duty to solve the problem, but not by force as has been done in the past. We should exercise charity, patience and love instead of hatred. 'Mormons' are very sincere in their worship, showing a broad-mindedness hard to equal.

"The question as to whether Joseph Smith received the manifestations he claims, deserves the attention of all. It has not been solved as yet and never will be if the methods pursued in the past be followed. 'Mormonism' is growing faster than any other denomination. There seems to be a superhuman force behind it that causes it to advance in the face of stern opposition. Let us exercise our American privileges of hearing both sides before condemning. Be not deceived by the invented falsehoods afloat which have been instigated through envy and jealousy. Mrs. Henry Rose.

HOW DOES IT SEEM TO YOU?

It seems to me I'd like to go
Where bells don't ring, nor whistles blow,
Nor clocks don't strike, nor gongs don't sound.

And I'd have stillness all around.
Not really stillness, but just the trees'
Low whisperings, or the hum of bees,
Or brooks' faint babbling over stones
In strangely, softly tangled tones.
Or maybe a cricket, or katydid.
Or the songs of birds in the hedges bid.
Or just some such sweet sounds as these
To fill a tired heart with ease.

If 'twere't for sight and sound and smell,
I'd like a city pretty well.
But when it comes to getting rest,
I like the country lots the best.

Sometimes it seems to me I must
Just quit the city's din and dust
And get out where the sky is blue,
And say, now, how does it seem to you?
—Eugene Field.

THE MISSIONARY'S MESSAGE.

While packing up my trunk to go upon my journey home—

"Twas after years that I had spent away—
I stopped to shake the hand of one in whom
I recognized

My partner in my labors till today.
"O my dear boy!" I said to him—he quickly
turned away;

His eye was wet. "Wait now," said I,
"my friend,
You know I'm going back to see our loved
ones and I thought
Perhaps a message you would like to
send."

Chorus:

"Just tell them that I'm faithful," he said,
"they'll know the rest;
Tell them I am looking well, you know;
Just whisper, if you get a chance, to the
dear ones there and say
I love them as I did long years ago."

"Your cheek is pale, you're feeling sad;
just let me take a word
To that lone wife you love and hold so
dear;
We know she's longing now for you, just a
word from you, we know,
Will cheer her heart as nothing else can
cheer."

"I long to see her soon again, but not just
yet," he said;
"Tis duty now that's keeping me away.
Just tell her not to worry, for I'm all right,
don't you know,
Tell darling I am coming home some day."

Chorus.

"Your heart is warm, I know you feel a
thrill within your breast
At mention of your darling little boy.
Just let me bear those pretty shells, and
kiss his brow and say
"They're from your father dear, and you're
his joy."

"Just take the shells," he said to me, "and
say a father's tear
Bedewed them each; and kiss his infant
brow,
And tell him that my anxious prayers for
him do e'er ascend,
And some day papa'll kiss as you do now."

Chorus.

Those little girls you've fondled so, you'll
send by me a toy,
And bid me dandle each upon my knee,
And tell them that their father'll come
when his mission's ended here,
And soon their darling papa they shall
see."

"Don't make me weep for them," he said,
"my darling little ones!
Their mother dear is ever with them
there.

But take a token from my heart, and whisper,
if you will,
Sometime again they'll have a father's
care."

Chorus.

"I would not touch your heart yet more,
but think of that dear one
Whose age and cares are told by locks of
grey.

Who'll haste to grasp my hand and ask,
"How is my darling son,
That boy of mine who is so far away?"
"My mother dear! Just tell her how I am
and how I feel—

You know it better that I now can say;
Just tell her my faith and zeal, and make
her feel I still
Am true to God and her, though far
away."

—Elder Barker, in Deseret News.

I envy no quality of mind or intellect
in others, be it genius, power, wit, or
fancy; but if I could choose what would
be most delightful, and, I believe, most
useful to me, I should prefer a firm religious
belief to every other blessing;
for it makes life a discipline of goodness
—creates new hopes when all earthly
hopes vanish—throws over the decay, the
destruction of existence, the most gorgeous
of all lights—awakens belief in
death—and from corruption and decay
calls up beauty and divinity.—Sir Humphrey Davy.

Be noble! and the nobleness that lies
In other men, sleeping, but never dead,
Will rise in majesty to meet thine own.
—Lowell.